

أُصُولُ السُّنَّةِ
لِلْإِمَامِ أَحْمَدِ بْنِ حَنْبَلِ الشَّيْبَانِيِّ
— رَحِمَهُ اللهُ —

Uṣūl al-Sunnah

By Imām Aḥmad ibn Ḥanbal al-Shaybānī (D. 241)
— May Allāh have Mercy Upon Him —

قال أبو يعلى الحنبلي:
« لَوْ رَجَلَ إِلَى الصِّينِ فِي طَلَبِهَا لَكَانَ قَلِيلًا »

Abū Ya‘lá al-Ḥanbalī said:

If one were to travel to China in search of it [i.e. this treatise] the journey would be considered insignificant.

قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ - أَحْمَدَ بْنَ مُحَمَّدَ بْنَ حَنْبَلٍ - يَقُولُ: أَصُولُ السُّنَّةِ عِنْدَنَا:
الْتِمَسُّكَ بِمَا كَانَ عَلَيْهِ أَصْحَابُ الرَّسُولِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ —، وَالِإِقْتِدَاءُ بِهِمْ،
وَتَرْكُ الْبِدْعِ، وَكُلُّ بِدْعَةٍ فَهِيَ ضَلَالَةٌ، وَتَرْكُ الْخُصُومَاتِ وَالْجُلُوسِ مَعَ أَصْحَابِ
الْأَهْوَاءِ، وَتَرْكُ الْمِرَاءِ وَالْجِدَالِ، وَالْخُصُومَاتِ فِي الدِّينِ.

I heard Abū ‘Abdillāh Aḥmad ibn Ḥanbal saying: The fundamental principles of the Sunnah with us are: Holding fast to what the companions of the Messenger of Allāh صلى الله عليه وسلم were upon. Taking them [and their way] as a model to be followed. The abandonment of innovations, and every innovation is misguidance. The abandonment of controversies. The abandonment of sitting with the people of Ahwā’ (desires). And the abandonment of quarreling, argumentation and controversy in the religion.

وَالسُّنَّةُ عِنْدَنَا: آثَارُ رَسُولِ اللَّهِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ —، وَالسُّنَّةُ تُفَسِّرُ الْقُرْآنَ، وَهِيَ دَلَائِلُ الْقُرْآنِ، وَلَيْسَ فِي السُّنَّةِ قِيَاسٌ، وَلَا تُضْرَبُ لَهَا الْأَمْثَالُ، وَلَا تُدْرَكُ بِالْعُقُولِ وَلَا الْأَهْوَاءِ، إِنَّمَا هُوَ الْإِتِّبَاعُ وَتَرْكُ الْهَوَى.

And the Sunnah with us are the āthār (narrations) of the Messenger of Allāh ﷺ. And the Sunnah explains and clarifies the Qur'ān. It is the guide to the Qur'ān [containing evidences and indications as to its meanings and correct interpretations]. There is no Qiyās (analogical reasoning) in the Sunnah and examples or likenesses are not to be made for it. Nor is it grasped and comprehended by the intellects or the desires. Rather it [consists] following it, and abandoning the hawá (desires).

ومن السنَّةِ اللَّازِمةِ الَّتِي مَنْ تَرَكَ مِنْهَا خَصْلَةً — لَمْ يَقْبَلْهَا وَيُؤْمِنُ بِهَا — لَمْ يَكُنْ مِنْ أَهْلِهَا: الإِيمَانُ بِالْقَدْرِ خَيْرُهُ وَشَرُّهُ، وَالتَّصَدِيقُ بِالأَحَادِيثِ فِيهِ، وَالإِيمَانُ بِهَا لَا يُقَالُ: لِمَ؟ وَلَا كَيْفَ؟ إِنَّمَا هُوَ التَّصَدِيقُ بِهَا وَالإِيمَانُ [بِهَا].

And it is from the binding and necessary Sunnah — which whoever leaves a single matter from it, has not accepted it [in its totality], nor believed in it and is not from its people [i.e Ahl al-Sunnah] — to have faith in Qadar (the Divine Pre-decree), both its good and its evil. To affirm the ahādīth related to it and to have faith in them. It is not to be said, ‘Why?’ or ‘How?’. It is [but] attestation [to the truthfulness of such ahādīth] and having faith in them.

وَمَنْ لَمْ يَعْرِفْ تَفْسِيرَ الْحَدِيثِ وَيَبْلُغُهُ عَقْلُهُ فَقَدْ كُفِيَ ذَلِكَ وَأُحْكَمَ لَهُ، فَعَلَيْهِ الْإِيمَانُ بِهِ وَالتَّسْلِيمُ لَهُ، مِثْلَ حَدِيثِ: الصَّادِقِ الْمَصْدُوقِ وَمِثْلَ مَا كَانَ مِثْلَهُ فِي الْقَدْرِ وَمِثْلَ أَحَادِيثِ الرُّؤْيَةِ كُلِّهَا وَإِنْ نَبَتْ عَنِ الْأَسْمَاعِ وَاسْتَوْحَشَ مِنْهَا الْمُسْتَمِعُ، فَإِنَّمَا عَلَيْهِ الْإِيمَانُ بِهَا، وَأَنْ لَا يَرُدَّ مِنْهَا حَرْفًا وَاحِدًا وَغَيْرَهَا مِنَ الْأَحَادِيثِ الْمَأْثُورَاتِ عَنِ الثَّقَاتِ.

And whoever does not know the explanation of a ḥadīth and [whose] intellect [does not have the capacity] to make him understand it, then that would be sufficient [i.e. to just merely affirm the aḥādīth and have faith in them] since (everything from the religion) has been perfected for him. And it is necessary for him to have faith in it and to submit to it, such as the ḥadīth of ‘the truthful one, the one who was believed’ and whatever is similar to it in the matter of al-Qadar. And also like the aḥādīth regarding the Ru’yah (the believer’s seeing of Allāh in the Hereafter), all of them, even if they disagree with people’s hearing and [even] if the one who is listening to them feels repelled by and is averse to them.

[وَأَنْ] لَا يُخَاصِمَ أَحَدًا وَلَا يُنَازِرُهُ، وَلَا يَتَعَلَّمُ الْجِدَالَ، فَإِنَّ الْكَلَامَ فِي الْقَدْرِ
وَالرُّؤْيَا وَالْقُرْآنِ وَغَيْرِهَا مِنَ السُّنَنِ مَكْرُوهٌ مَنْهِيٌّ عَنْهُ، وَلَا يَكُونُ صَاحِبُهُ — إِنْ
أَصَابَ بِكَلَامِهِ السُّنَّةَ — مِنْ أَهْلِ السُّنَّةِ حَتَّى يَدَعَ الْجِدَالَ وَيُسَلِّمَ، وَيُؤْمِنَ بِالْآثَارِ.

And that he does not argue with anyone, nor dispute, nor should he learn argumentation [in such matters]. For indeed, (indulging in) theological rhetoric [i.e. kalām] in the matter of Qadar, the Ru'yah, the Qur'ān and other such issues are among the detestable and forbidden methodologies. The one who does so, even if he reaches the truth with his words, is not from Ahl al-Sunnah, until he abandons [using] this method of argumentation, [and until he] submits and believes in the āthār (the prophetic narrations and those of the Companions).

والقرآن كَلامُ اللهِ وَلَيْسَ بِمَخْلُوقٍ وَلَا يَضْعَفُ أَنْ يَقُولَ: لَيْسَ بِمَخْلُوقٍ، قَالَ: فَإِنَّ كَلامَ اللهِ مِنْهُ وَلَيْسَ بَبَّائِنِ مِنْهُ، وَلَيْسَ مِنْهُ شَيْءٌ مَخْلُوقٌ، وَإِيَّاكَ وَمُنَاطِرَةً مَنْ أَحَدَثَ فِيهِ وَمَنْ قَالَ بِاللَّفْظِ وَغَيْرِهِ، وَمَنْ وَقَفَ فِيهِ فَقَالَ: لَا أُدْرِي، مَخْلُوقٌ أَوْ لَيْسَ بِمَخْلُوقٍ وَإِنَّمَا هُوَ كَلامُ اللهِ فَهَذَا صَاحِبُ بَدْعَةٍ مِثْلَ مَنْ قَالَ: هُوَ مَخْلُوقٌ. وَإِنَّمَا هُوَ كَلامُ اللهِ وَلَيْسَ بِمَخْلُوقٍ.

And the Qur'ān is the speech of Allāh. It is not created. And he should not be weak, so much so, he declares it is not created and that the speech of Allāh is not [something] distinct and separate from Him [i.e., an entity in itself] and that not a single thing from it is created. And beware of argumentation with one who innovates in this matter and says that his recitation of the Qur'ān is created and other such claims. And whoever hesitates in this matter and says, 'I do not know whether it is created or not created, it is but the speech of Allāh.' Then he is a person of innovation and he is just like the one who says, 'It is created'.

وَالْإِيمَانُ بِالرُّؤْيَةِ يَوْمَ الْقِيَامَةِ كَمَا رُوِيَ عَنِ النَّبِيِّ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — فِي
الْأَحَادِيثِ الصَّحَاحِ. وَأَنَّ النَّبِيَّ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — قَدْ رَأَى رَبَّهُ، فَإِنَّهُ
مَأْثُورٌ عَنِ رَسُولِ اللَّهِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — صَحِيحٌ، قَدْ رَوَاهُ قَتَادَةُ عَنِ
عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ، وَرَوَاهُ الْحَكَمُ بْنُ أَبَانَ عَنِ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ، وَرَوَاهُ
عَلِيُّ بْنُ زَيْدٍ عَنِ يُونُسَ بْنِ مِهْرَانَ عَنِ ابْنِ عَبَّاسٍ.

To have faith in the Ru'yah (that Allāh will be seen) on the day of judgment as has been reported from the Prophet ﷺ in the authentic aḥādīth. And that the Prophet ﷺ saw his Lord since this has been transmitted from the Messenger of Allāh ﷺ and is correct and authentic. It has been reported by Qatādah from ‘Ikrimah from Ibn ‘Abbās. And al-Ḥakam ibn Abān reported it from ‘Ikrimah from Ibn ‘Abbās. Also, ‘Alī ibn Zayd reported it from Yūsuf ibn Mahrān from Ibn ‘Abbās.

وَالْحَدِيثُ عِنْدَنَا عَلَى ظَاهِرِهِ كَمَا جَاءَ عَنِ النَّبِيِّ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ —
وَالْكَلَامُ فِيهِ بِدْعَةٌ، وَلَكِنْ نُؤْمِنُ بِهِ كَمَا جَاءَ عَلَى ظَاهِرِهِ وَلَا نُنَازِرُ فِيهِ أَحَدًا.

And the Ḥadīth, in our estimation, is to be taken by its apparent meaning, as it has come from the Prophet ﷺ. And indulging in theological rhetoric with respect to it is an innovation. But we have faith in it as it came, upon its apparent meaning and we do not dispute with anyone regarding it.

وَالْإِيمَانَ بِالْمِيزَانِ يَوْمَ الْقِيَامَةِ، كَمَا جَاءَ يُوزَنُ الْعَبْدُ يَوْمَ الْقِيَامَةِ فَلَا يَزِنُ جَنَاحَ
بَعُوضَةٍ، وَتُوزَنُ أَعْمَالُ الْعِبَادِ كَمَا جَاءَ فِي الْأَثَرِ، وَالْإِيمَانَ بِهِ وَالتَّصْدِيقُ [بِهِ]
وَالْإِعْرَاضُ عَنْ مَنْ رَدَّ ذَلِكَ وَتَرَكَ مُجَادَلَتَهُ، وَأَنَّ اللَّهَ — تَبَارَكَ وَتَعَالَى — يُكَلِّمُ
الْعِبَادَ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُمْ وَبَيْنَهُ تَرْجُمَانٌ، وَالْإِيمَانَ بِهِ وَالتَّصْدِيقُ بِهِ

And having faith in the Balance [the weighing] on the Day of Judgment just as it has come [to us in the ḥadīth], “A servant will be weighed on the Day of Judgment and he will not be equal to the wing of a fly”. And the actions of the servants will be weighed just as has been reported in the narration. To have faith in it and to attest to its truthfulness and to turn away from whoever rejects that and to abandon argumentation with him. And that Allāh — the Blessed and Exalted — will speak to the servants on the Day of Judgment, without there being a translator between Him and them, to have faith in this and to attest to its truthfulness.

وَالْإِيمَانُ بِالْحَوْضِ، وَأَنَّ لِرَسُولِ اللَّهِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — حَوْضًا يَوْمَ
الْقِيَامَةِ تَرْدٌ عَلَيْهِ أُمَّتُهُ، عَرْضُهُ مِثْلُ طُولِهِ مَسِيرَةَ شَهْرٍ، أُنْيَتُهُ كَعَدَدِ نُجُومِ السَّمَاءِ
عَلَى مَا صَحَّتْ بِهِ الْأَخْبَارُ مِنْ غَيْرِ وَجْهِ.

To have faith in the Ḥawḍ (the pool) and that there is a pool for the
Messenger of Allāh صلى الله عليه وسلم on the Day of Judgment. His ummah will
come to it [to drink] and its width is equal to the distance traveled in a
month. Its drinking vessels equalling the number of stars in the sky
[and this is] in accordance with the narrations that are authentic in
this regard, from more than one aspect.

وَالْإِيمَانَ بِعَذَابِ الْقَبْرِ، وَأَنَّ هَذِهِ الْأُمَّةَ تُفْتَنُ فِي قُبُورِهَا وَتُسْأَلُ عَنِ الْإِيمَانِ
وَالْإِسْلَامِ، وَمَنْ رَبُّهُ؟ وَمَنْ نَبِيِّهُ؟ وَيَأْتِيهِ مُنْكَرٌ وَنَكِيرٌ كَيْفَ شَاءَ اللَّهُ — عَزَّ وَجَلَّ —
وَكَيْفَ أَرَادَ، وَالْإِيمَانَ بِهِ وَالتَّصَدِيقُ بِهِ.

To have faith in the Punishment of the Grave and that this ummah will be put to trial in their graves and will be questioned about Imān and Islām, Who their Lord is? And who their Prophet is? And that Munkar and Nakīr will come to them, [all of that will take place] in whatever way Allāh wills and in whatever way He desires. To have faith in that and to attest to its truthfulness.

وَالْإِيمَانُ بِشَفَاعَةِ النَّبِيِّ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — وَبِقَوْمٍ يُخْرَجُونَ مِنَ النَّارِ
بَعْدَمَا اخْتَرَقُوا وَصَارُوا فَحْمًا؛ فَيُؤْمَرُ بِهِمْ إِلَى نَهْرٍ عَلَى بَابِ الْجَنَّةِ، كَمَا جَاءَ فِي
الْأَثَرِ، كَيْفَ شَاءَ اللَّهُ وَكَمَا شَاءَ، إِنَّمَا هُوَ الْإِيمَانُ بِهِ وَالتَّصَدِيقُ بِهِ.

To have faith in the Intercession of the Prophet صلى الله عليه وسلم and [to have faith] that some people will be brought out of the Fire after they have been burnt therein and reduced to charcoal. [That] it will be ordered for them to be placed in a river by the door of Paradise, as has been reported in the narration, [all of that will take place] however Allāh wills and in whatever way Allāh wills. Indeed, it is to have faith in it and to attest to its truthfulness.

وَإِيْمَانُ أَنْ الْمَسِيْحَ الدَّجَالَ خَارِجٌ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، وَالْأَحَادِيْثُ الَّتِي جَاءَتْ فِيهِ، وَإِيْمَانُ بِأَنَّ ذَلِكَ كَائِنٌ، وَأَنَّ عِيْسَى [ابْنَ مَرْيَمَ] — عَلَيْهِ السَّلَامُ — يَنْزِلُ، فَيَقْتُلُهُ بِبَابِ لُدٍّ

To have faith that the Masīḥ al-Dajjāl is to come, there being written between his eyes, ‘Kāfir’. And [to have faith] in the aḥādīth which have come [to us] regarding him. And to have faith that this will happen. And [to have faith] that ‘Isá ibn Maryam will descend and will kill him at the gate of Ludd.

وَالْإِيمَانُ: قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ، كَمَا جَاءَ فِي الْخَبَرِ أَكْمَلُ الْمُؤْمِنِينَ، إِيْمَانًا أَحْسَنُهُمْ خُلُقًا، وَمَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ وَلَيْسَ مِنَ الْأَعْمَالِ شَيْءٌ تَرَكَهُ كُفْرٌ إِلَّا الصَّلَاةُ، مَنْ تَرَكَهَا فَهُوَ كَافِرٌ، وَقَدْ أَحَلَّ اللَّهُ قَتْلَهُ.

And whoever abandons the prayer then he has disbelieved. There is nothing from among the actions, the abandonment of which constitutes disbelief except for the prayer. Whoever abandons it is a disbeliever and Allāh has made killing him permissible.

وَحَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا: أَبُو بَكْرٍ الصِّدِّيقُ، ثُمَّ عُمَرُ بْنُ الْخَطَّابِ، ثُمَّ عُثْمَانُ بْنُ عَفَّانَ، نُقَدَّمُ هَؤُلَاءِ الثَّلَاثَةَ كَمَا قَدَّمَهُمْ أَصْحَابُ رَسُولِ اللَّهِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — لَمْ يَخْتَلَفُوا فِي ذَلِكَ

And the best of this ummah after its Prophet صلى الله عليه وسلم is Abū Bakr al-Ṣidīq, then ‘Umar ibn al-Khaṭṭāb, then ‘Uthmān ibn ‘Affān. We give precedence to them. They [the Companions] never differed in that.

ثُمَّ بَعْدَ هَؤُلَاءِ الثَّلَاثَةِ أَصْحَابُ الشُّورَى الْخَمْسَةُ: عَلِيُّ بْنُ أَبِي طَالِبٍ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ، وَكُلُّهُمْ يَصْلُحُ لِلْخِلَافَةِ، وَكُلُّهُمْ إِمَامٌ

Then after those three, the five Companions of the Shūrā: ‘Alī ibn Abī Tālib, al-Zubayr, Talhah, ‘Abd al-Raḥmān ibn ‘Awf and Sa’d ibn Abī Waqqāṣ, each of them was fitting and appropriate for khilāfah and each of them was an Imām (leader).

وَنَذْهَبُ إِلَى حَدِيثِ ابْنِ عُمَرَ: "كُنَّا نَعُدُّ وَرَسُولُ اللَّهِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — حَيًّا وَأَصْحَابَهُ مُتَوَافِرُونَ: أَبُو بَكْرٍ ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ، ثُمَّ نَسَكْتُ"

In this regard we take the ḥadīth of Ibn ‘Umar, “We used to consider, while the Messenger of Allāh صلى الله عليه وسلم was alive and his Companions widespread: Abū Bakr [to be first], then ‘Umar, then ‘Uthmān — and then we remained quiet”.

ثُمَّ [مِنْ] بَعْدِ أَصْحَابِ الشُّورَى أَهْلُ بَدْرٍ مِنَ الْمُهَاجِرِينَ، ثُمَّ أَهْلُ بَدْرٍ مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — عَلَى قَدْرِ الْهَجْرَةِ وَالسَّابِقَةِ أَوْلَى فَأَوْلَى

Then after the five companions of the Shūrā are the people who fought in Badr from among the Muhājirūn. And then those who fought in Badr from among the Anṣār, from among the Companions of the Messenger of Allāh صلى الله عليه وسلم [each one's rank is] according to his migration and precedence [in the religion].

ثُمَّ أَفْضَلُ النَّاسِ بَعْدَ هَؤُلَاءِ أَصْحَابُ رَسُولِ اللَّهِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — الْقَرْنُ الَّذِي بُعِثَ فِيهِمْ، كُلُّ مَنْ صَحِبَهُ سَنَةً أَوْ شَهْرًا أَوْ يَوْمًا أَوْ سَاعَةً أَوْ رَأَهُ فَهُوَ مِنْ أَصْحَابِهِ لَهُ مِنَ الصُّحْبَةِ عَلَى قَدْرِ مَا صَحِبَهُ، وَكَانَتْ سَابِقَتُهُ مَعَهُ وَسَمِعَ إِلَيْهِ وَنَظَرَ إِلَيْهِ [نَظْرَةً]، فَأَذْنَاهُمْ صُحْبَةً هُوَ أَفْضَلُ مِنَ الْقَرْنِ الَّذِينَ لَمْ يَرَوْهُ، وَلَوْ لَقُوا اللَّهَ بِجَمِيعِ الْأَعْمَالِ؛ كَانَ هَؤُلَاءِ الَّذِينَ صَحَبُوا النَّبِيَّ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — وَرَأَوْهُ وَسَمِعُوا مِنْهُ، وَمَنْ رَأَهُ بِعَيْنِهِ وَآمَنَ بِهِ وَلَوْ سَاعَةً أَفْضَلُ لِصُحْبَتِهِ مِنَ التَّابِعِينَ وَلَوْ عَمِلُوا كُلَّ أَعْمَالِ الْخَيْرِ.

Then the most superior of mankind after these: the Companions of the Messenger of Allāh صلى الله عليه وسلم, the generation in which he was sent. Everyone who accompanied him, whether for a year, a month, a day, an hour or [just merely] saw him, then he is from among his Companions. His companionship is according to the extent to which he accompanied him, [and to the extent to which] he had precedence in being with him, heard from him and looked at him. So the closest of them in companionship to him are more excellent than the generation which did not see him, even if they met Allāh with all the [good] actions. Despite that, those who accompanied the Prophet صلى الله عليه وسلم, saw him and heard from him [are superior]. And whoever saw him with his eyes, and believed in him, even if for an hour, is more excellent, on account of this companionship [with the Prophet صلى الله عليه وسلم], than the Tāb‘īn, even if they [the Tāb‘īn] did every action of goodness.

وَالسَّمْعُ وَالطَّاعَةُ لِلْأئمَّةِ، وَأَمِيرُ الْمُؤْمِنِينَ، الْبِرُّ وَالْفَاجِرُ، وَمَنْ وُلِيَ الْخِلافةَ،
فَاجْتَمَعَ النَّاسُ عَلَيْهِ، وَرَضُوا بِهِ، وَمَنْ غَلَبَهُم بِالسَّيْفِ حَتَّى صَارَ خَلِيفَةً [وَسُمِّيَ]
أَمِيرَ الْمُؤْمِنِينَ.

And hearing and obeying the leaders and the Amīr al-Mu'minīn, whether righteous or sinful, from among those who come into power with the khilāfah and with respect to whom the people have agreed and united themselves and are pleased with him. And also [hearing and obeying] the one who fought against the people with the sword [i.e. conquered them] until he became the khalīfah and was named the Amīr al-Mu'minīn.

وَالْعَزُومَ مَاضٍ مَعَ الْأَمْرَاءِ إِلَى يَوْمِ الْقِيَامَةِ، الْبِرَّ وَالْفَاجِرُ، لَا يُتْرَكُ، وَقِسْمَةَ الْفِيءِ،
وَأَقَامَةَ الْحُدُودِ إِلَى الْأَيْمَةِ مَاضٍ، لَيْسَ لِأَحَدٍ أَنْ يَطْعَنَ عَلَيْهِمْ، وَلَا يُنَازِعُهُمْ، وَدَفْعَ
الصَّدَقَاتِ إِلَيْهِمْ جَائِزَةً وَنَافِدَةً، مَنْ دَفَعَهَا إِلَيْهِمْ أَجْزَأَتْ عَنْهُ، بَرًّا كَانَ أَوْ فَاجِرًا

Participation in battles along with the leaders, be they righteous or sinful, is an everlasting affair [i.e. always operative] up until the Day of Judgment. It is never to be abandoned. [Likewise] the division of the spoils of war and appointing the rulers to establish the prescribed punishments (ḥudūd) are [both] everlasting. It is not permissible for anyone to rebuke them or to contend with them [i.e. the rulers]. Also, handing over the charity to them [the Rulers] is permissible and always operative [in effect]. Whoever gives the charity to them then that will suffice him [i.e. his obligation will have been fulfilled], whether righteous or sinful.

وَصَلَاةُ الْجُمُعَةِ خَلْفَهُ، وَخَلْفَ مَنْ وِلَاةُ جَائِزَةٌ بَاقِيَةٌ تَامَّةٌ رَكَعَتَيْنِ، مَنْ أَعَادَهُمَا فَهُوَ مُبْتَدِعٌ، تَارِكٌ لِالْأَثَارِ، مُخَالِفٌ لِلسُّنَّةِ، لَيْسَ لَهُ مِنْ فَضْلِ الْجُمُعَةِ شَيْءٌ؛ إِذَا لَمْ يَرِ الصَّلَاةَ خَلْفَ الْأَيْمَةِ مَنْ كَانُوا: بَرَّهْمُ وَفَاجِرُهُمْ فَالسُّنَّةُ أَنْ تُصَلِّيَ مَعَهُمْ رَكَعَتَيْنِ، [مَنْ أَعَادَهُمَا فَهُوَ مُبْتَدِعٌ]، وَيَدِينُ بِأَنَّهَا تَامَتْ، لَا يَكُنُ فِي صَدْرِكَ مِنْ ذَلِكَ شَكٌّ.

And performing the Jum'ah prayer behind him [the Ruler] and behind whomever he appoints is [a] permissible and perfect [act] and [consists of] two rak'ahs. Whoever repeats them [after praying behind him] is an innovator, one who abandons the narrations and an opposer of the Sunnah. He receives nothing [of reward] from the excellence of his [attendance of] the Jum'ah prayer, if he does not accept and hold that prayer is to be observed behind the leaders, whomever they may be, the righteous amongst them and the sinful amongst them. So the Sunnah is that he prays two rak'ahs with them. [Whoever repeats them is an innovator], and that he acknowledges that they are perfect and complete, not having any doubt in his heart regarding that.

وَمَنْ خَرَجَ عَلَى إِمَامٍ [مِنْ أُمَّةٍ] الْمُسْلِمِينَ، وَقَدْ كَانَ النَّاسُ اجْتَمَعُوا عَلَيْهِ، وَأَقْرَبُوا لَهُ بِالْخِلَافَةِ، بِأَيِّ وَجْهٍ كَانَ بِالرِّضَا أَوْ بِالْعَلْبَةِ فَقَدْ شَقَّ هَذَا الْخَارِجُ عَصَا الْمُسْلِمِينَ، وَخَالَفَ الْآثَارَ عَنِ رَسُولِ اللَّهِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — فَإِنْ مَاتَ الْخَارِجُ عَلَيْهِ مَاتَ مِيتَةَ جَاهِلِيَّةٍ، وَلَا يَحِلُّ قِتَالُ السُّلْطَانِ وَلَا الْخُرُوجُ عَلَيْهِ لِأَحَدٍ مِنَ النَّاسِ، فَمَنْ فَعَلَ ذَلِكَ فَهُوَ مُبْتَدِعٌ عَلَى غَيْرِ السُّنَّةِ وَالطَّرِيقِ.

Whoever revolts against a leader from amongst the leaders of the Muslims, after the people had agreed upon him and united themselves behind him, after they had affirmed the khilāfah for him, in whatever way this khilāfah may have been, whether it came about by their pleasure and in acceptance or by [his] force and domination [over them], then this revolter has disobeyed the Muslims, and has contradicted the narrations of the Messenger of Allāh صلى الله عليه وسلم. And if the one who revolted against the ruler died he would have died the death of ignorance. The killing of the one in power is not lawful and it is not permissible for anyone amongst the people to revolt against him. Whoever does that is an innovator who is upon other than the sunnah and the [correct] path.

وَقِتَالُ اللَّصُوصِ وَالْخَوَارِجِ جَائِزٌ إِذَا عَرَضُوا لِلرَّجُلِ فِي نَفْسِهِ وَمَالِهِ، فَلَهُ أَنْ يُقَاتِلَ عَنْ نَفْسِهِ وَمَالِهِ، وَيُدْفَعُ عَنْهَا بِكُلِّ مَا يَقْدِرُ [عَلَيْهِ]، وَلَيْسَ لَهُ إِذَا فَارَقُوهُ أَوْ تَرَكَوهُ أَنْ يَطْلُبَهُمْ، وَلَا يَتَّبِعَ آثَارَهُمْ، لَيْسَ لِأَحَدٍ إِلَّا الْإِمَامُ أَوْ وُلاةُ الْمُسْلِمِينَ، إِنَّمَا لَهُ أَنْ يَدْفَعَ عَنْ نَفْسِهِ فِي مَقَامِهِ ذَلِكَ، وَيَنْوِي بِجَهْدِهِ أَنْ لَا يَقْتُلَ أَحَدًا؛ فَإِنْ أَتَى عَلَيْهِ فِي دَفْعِهِ عَنْ نَفْسِهِ فِي الْمَعْرَكَةِ فَأَبْعَدَ اللَّهُ الْمَقْتُولَ، إِنْ قُتِلَ هَذَا فِي تِلْكَ الْحَالِ وَهُوَ يَدْفَعُ عَنْ نَفْسِهِ وَمَالِهِ رَجَوْتُ لَهُ الشَّهَادَةَ كَمَا جَاءَ فِي الْأَحَادِيثِ. وَجَمِيعُ الْآثَارِ فِي هَذَا إِنَّمَا أَمَرَ بِقِتَالِهِ، وَلَمْ يُأْمَرَ بِقِتْلِهِ، وَلَا اتِّبَاعِهِ، وَلَا يُجْهَزُ عَلَيْهِ إِنْ صُرِعَ أَوْ كَانَ جَرِيحًا، وَإِنْ أَخَذَهُ أُسِيرًا فَلَيْسَ لَهُ أَنْ يَقْتُلَهُ، وَلَا يُقِيمَ عَلَيْهِ الْحَدَّ، وَلَكِنْ يَرْفَعُ أَمْرَهُ إِلَى مَنْ وَلاهُ اللَّهُ فَيَحْكُمُ فِيهِ.

Fighting against the thieves and the khawārij is permissible. That is, when they set upon a man with respect to his life and his wealth. It is then permissible for him to fight [and defend] himself and his property and to repel [the thieves and the khawārij] from them both [i.e. himself and his property] with everything that is within his capacity. But it is not permissible for him, when they depart from him or abandon him, that he seeks them out. Nor should he follow their tracks and this is not [permissible] for anyone other than the leader or those charged with authority over the Muslims. It is only for him to defend himself in his own place and he should intend, by striving against them, that he will not kill anyone. But if he kills him whilst defending himself in the battle then Allāh will make the one killed far removed [from himself and from any goodness]. And if he [himself] is killed in that state, whilst he is defending himself and his property, then I hope that it is martyrdom for him, as has occurred in the ḥadīth. And all of the narrations in this regard have ordered for fighting him but did not order to kill him, nor to pursue him and finish him off should he fall to the ground or become wounded. If he took him as a captive he should not kill him nor carry out the prescribed punishment against him, but rather he should raise his matter to whomever Allāh has appointed and given authority so that he may judge in the matter.

وَلَا نَشْهَدُ عَلَى أَحَدٍ مِنْ أَهْلِ الْقِبْلَةِ بِعَمَلٍ يَعْمَلُهُ بِجَنَّةٍ وَلَا نَارٍ، نَرْجُو لِلصَّالِحِ وَنَخَافُ عَلَيْهِ، وَنَخَافُ عَلَى الْمُسِيءِ الْمُدْنِبِ وَنَرْجُو لَهُ رَحْمَةَ اللَّهِ.

And we do not testify for anyone from among the people of the qiblah, on account of an action that has been done, that he is in Paradise or in Hell-Fire. We have hope for the righteous one and we fear for him. Likewise, we fear for the evil and sinful person and we have hope in the mercy of Allāh for him.

وَمَنْ لَقِيَ اللَّهَ بِذَنْبٍ تَجِبُ لَهُ بِهِ النَّارُ — تَائِبًا غَيْرَ مُصِرٍّ عَلَيْهِ —، فَإِنَّ اللَّهَ — عَزَّ وَجَلَّ — يَتُوبُ عَلَيْهِ، وَيَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ. وَمَنْ لَقِيَهُ وَقَدْ أُقِيمَ عَلَيْهِ حَدُّ ذَلِكَ الذَّنْبِ فِي الدُّنْيَا، فَهُوَ كَفَّارَتُهُ، كَمَا جَاءَ فِي الْخَبَرِ عَنْ رَسُولِ اللَّهِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. — وَمَنْ لَقِيَهُ مُصِرًّا غَيْرَ تَائِبٍ مِنَ الذُّنُوبِ الَّتِي [قَدْ] اسْتَوْجَبَ بِهَا الْعُقُوبَةَ؛ فَأَمْرُهُ إِلَى اللَّهِ — عَزَّ وَجَلَّ — إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ عَفَرَ لَهُ. وَمَنْ لَقِيَهُ مِنْ كَافِرٍ عَذَّبَهُ وَلَمْ يَغْفِرْ لَهُ.

Whoever meets Allāh with a sin which would necessitate the Fire for him, having repented, not returning back to it and [not] being insistent upon it, then Allāh [the Mighty and Magnificent] will turn to him (in forgiveness). And Allāh accepts repentance from His servants and forgives the evil actions. Whoever meets Him after having had the prescribed punishment meted out to him for that [particular] sin in this world, then that would be its expiation as occurs in the narration from the Messenger of Allāh صلی اللہ علیہ وسلم. Whoever meets him having persisted upon, and not repented from the sins which necessitate punishment, then his affair is with Allāh [the Mighty and Magnificent] if He wills, He will punish him and if He wills He will forgive him. Whoever meets Him as a disbeliever, He will punish him and will not forgive him.

وَالرَّجْمُ حَقٌّ عَلَى مَنْ زَنَا وَقَدْ أَحْصِنَ إِذَا اعْتَرَفَ أَوْ قَامَتْ عَلَيْهِ بَيِّنَةٌ، وَقَدْ رَجَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ رَجَمَتِ الْأَئِمَّةُ الرَّاشِدُونَ.

Stoning to death [which is true and correct] is the rightful due of the one who has fortified [himself/herself with marriage] but fornicates, either when he/she admits [to this act] or when the evidence is established against him/her. The Messenger of Allāh صلى الله عليه وسلم stoned to death and the rightly guided leaders too, stoned to death.

وَمَنْ انْتَقَصَ أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، أَوْ أَبْغَضَهُ لِحَدِيثٍ
كَانَ مِنْهُ، أَوْ ذَكَرَ مَسَاوِيَهُ، كَانَ مُبْتَدِعًا حَتَّى يَتَرَحَّمَّ عَلَيْهِمْ جَمِيعًا، وَيَكُونُ قَلْبُهُ لَهُمْ
سَلِيمًا.

Whoever disparages and degrades a single one of the Companions of the Messenger of Allāh صلى الله عليه وسلم or dislikes him on account of something that occurred from him, or mentions his shortcomings, then he is an innovator.

وَقَوْلُهُ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — : لَا تَرْجِعُوا بَعْدِي كُفَّارًا [ضَلَالًا] يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، وَمِثْلُ: إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ، وَمِثْلُ: سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ، وَمِثْلُ: مَنْ قَالَ لِأَخِيهِ: يَا كَافِرٌ، فَقَدْ بَاءَ بِهَا أَحَدُهُمَا وَمِثْلُ: كُفْرٌ بِاللَّهِ تَبَرُّؤٌ مِنْ نَسَبٍ وَإِنْ دَقَّ، وَنَحْوُ هَذِهِ الْأَحَادِيثِ مِمَّا قَدْ صَحَّ وَحُفِظَ، فَإِنَّا نُسَلِّمُ لَهُ، وَإِنْ لَمْ نَعْلَمْ تَفْسِيرَهَا، وَلَا نَتَكَلَّمُ فِيهِ، وَلَا نُجَادِلُ [فِيهِ]، وَلَا نُفَسِّرُ هَذِهِ الْأَحَادِيثَ إِلَّا بِمِثْلِ مَا جَاءَتْ، وَلَا نَرُدُّهَا إِلَّا بِأَحَقِّ مِنْهَا.

Likewise, his صلى الله عليه وسلم saying, “Do not become disbelievers after me, [astray], striking the necks of each other”. And, “When two Muslims meet with their swords then [both] the killer and the killed are in the Fire.” And, “Cursing a Muslim is wickedness and fighting against him is disbelief”. And “Whoever says to his brother, ‘O disbeliever’, then it returns back to one of them”. And, “It is disbelief in Allāh, the one who denies his kinship, even if it is insignificant [i.e. remote]”. And other aḥādīth such as these, among those which have been authenticated and preserved. We submit to it, even if we do not know its explanation. We do not talk about it. We do not argue about it. And we do not explain these aḥādīth except with the like of what they have come with. We do not reject them except for that which has more right to be accepted than them.

وَالْجَنَّةَ وَالنَّارَ مَخْلُوقَتَانِ قَدْ خُلِقَتَا كَمَا جَاءَ عَنِ رَسُولِ اللَّهِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ قَصْرًا، وَرَأَيْتُ الْكَوْثَرَ أَطْلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا.....كَذَا، وَأَطْلَعْتُ فِي النَّارِ، فَرَأَيْتُ...كَذَا وَرَأَيْتُ كَذَا، فَمَنْ زَعَمَ أَنَّهَمَا لَمْ تُخْلَقَا فَهُوَ مُكَذِّبٌ بِالْقُرْآنِ، وَأَحَادِيثُ رَسُولِ اللَّهِ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — وَلَا أَحْسَبُهُ يُؤْمِنُ بِالْجَنَّةِ وَالنَّارِ.

Paradise and Hellfire are two created things. They have [already] been created as has come from the Messenger صلى الله عليه وسلم [in the ḥadīth], “I entered Paradise and I saw a castle...”. And, “I saw the pool (kawthar)...”. And, “I looked into Hellfire and I saw that most of its inhabitants were women”. And, “I looked into the fire and I saw such and such...”. So whoever claims that they [Paradise and Hellfire] are not created then he is a denier of the Qur’ān and the aḥādīth of the Messenger of Allāh صلى الله عليه وسلم and I do not consider that he believes in Paradise and Hellfire.

وَمَنْ مَاتَ مِنْ أَهْلِ الْقِبْلَةِ مُوحِداً، يُصَلَّى عَلَيْهِ وَيُسْتَغْفَرُ لَهُ، وَلَا يُحْجَبُ عَنْهُ
الاسْتِغْفَارُ، وَلَا تُتْرَكُ الصَّلَاةُ عَلَيْهِ لِذَنْبِ أَدْنَبَهُ — صَغِيراً كَانَ أَوْ كَبِيراً — وَأَمْرُهُ
إِلَى اللَّهِ عَزَّ وَجَلَّ .

Whoever dies from among the people of the qiblah as a Muwahid, then prayer is performed over him and forgiveness is sought for him. Seeking forgiveness is not to be withheld from him [i.e. it should not be abandoned for him] and we do not abandon praying over him on account of a sin which he committed, regardless of whether it is a small or big sin. His affair is with Allāh, the Mighty, the Sublime.

